12.

THE

PAPISTS

St. Dominick and his Rosary:

OR, A

Full Discovery of all the *Cheats* and *Forgeries* imposed by him on the People, which the politick Contrivance of his Successors have continued to this day in the

Church of Rome,

Ever since the year of Christ 1216, when Pope *Honorius* the III. instituted this disorderly

ORDER of DOMINICANS.

A great Dignitary whereof (a very few years since) and then an Almoner in *England*, now

A Cardinal at Rome,

Compiled an Abstract of all, as he calls them, Sure and Safe Ways to *Salvation* in their Church, one of which is here inserted *verbatim*, and the very same he gave with his Blessing, to a then Romanist, now an eminent Discoverer of the *Hellish Popish Plot*; with these words at delivery thereof, *This is an excellent Paper, and if you will carefully learn and practice it, you may know certainly how to be saved.*

The Truth of which is here humbly offered to the consideration of all Men who have the use of Reason and Reading.

LONDON,

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St. Dominick and his Rosary:

OR, A

Full Discovery of all the *Cheats* and *Forgeries* imposed by him on the *People*, which the *Politick Contrivance* of his *Successors* have continued to this day in the

Church of Rome.

CErtainly there was not a devouter Man than St. *Dominick*, in all the *Legends* of the *Popish Saints*. Now you shall hear what this *Whoreson* did. In his time the *Albigenses* were a great Eye-sore to the *Pope*. These People were a sort of honest orderly People, that lived in *Piedmont*, that is to say, at the foot of the *Alpes*, that car'd not neither for Crosses nor Holy Water, nor Beads, nor Reliques, nor, to tell ye the truth, for the *Pope* himself. Now if 'twould vex a Saint to see his Copy-hold so touch'd, no wonder the *Pope* was so enrag'd at these good People. The *Pope* therefore hearing of the great Fame of St. *Dominick*, for St. *Dominick* was no small fool in those days; he was so familiar with the *Virgin Mary*, as if he had been her *Cousin German*; and she had such an Affection for him, that she gave him a notable Wit, a Silver Tongue, and a Brazen Face; and many other such Trinkets. And if he had a mind to work a Miracle at any time, it was but whispering the *Virgin* in the Ear with an *Ave-Mary* or two in the next Room, and the business was done; so that his fame far exceeded Dr. *Faustus*'s, who wrought with the Devil. The *Pope* therefore, I say, hearing of the great fame of this same St. *Dominick*, sent

ſent him with all ſpeed to charm and conjure down thoſe Hobgoblins of *Albigenſes*, that did ſo terrifie his Fancy. Away went St. *Dominick* with his *Thunderbolts*, and his *Anathema's*, and his *Bulls*, his *Comminations* and *Execrations*, and what not. But all theſe trifles frightned the *Albigenſes* no more than a verſe out of St. *Matthew*, written in a piece of Paper, will terrifie an Ague. So that St. *Dominick* fearing to loſe his Credit, repairs to his old friend in a corner the *Virgin*, and tells her how the caſe ſtood. She no ſooner heard his Voice, but ſhe came tripping preſently down from Heaven in her Morning Gown, and appearing before him. *Friend* Dominick, quo ſhe, *what's the matter?* *The* Devil, quo he; *the* Devil *is got among the* Albigenſes. *Is he ſo?* quo ſhe, *no matter for that; do but thou go and preach the* Roſary *among 'em, and thou ſhalt ſee all the Swine in the Countrey never leave trotting, till they all meet at the general Rendevouze in the Lake of* Geneva. *Ay*, quo *St.* Dominick, *is that the trick on't? And by the Maſs I'll try it.* With that he went incontiently and preach'd the *Roſary*, and converted above a Hundred thouſand Hereticks, before a Cat could lick her Ear: That is to ſay, to whiſper ye in the Ear, as a friend. He went and adviſ'd the *Pope* to ſet his Maſtiffs, the Neighbouring Princes upon 'em, who being once incourag'd with a ſanctifi'd *Hallou*, ſet upon thoſe poor naked Creatures with their Armed Bands, and murder'd much about the number before ſpecified. And this way of Converſion was cry'd up for a Miracle; and when they thought the Fact had been almoſt forgotten, was afterwards call'd, *St.* Dominick's *preaching the Roſary*.

But you'll ſay, what a Devil is this *Roſary*? Why then thus, St. *Dominick* obſerving the great benefit and good ſucceſs of his *preaching the Roſary*, and that thereby he had very much diſpeopled the World, reſolv'd to recruit it again; to which purpoſe he erected a *Sodality* of *Virgins*, of the *Order* of the *Immaculate Lady* of the *Roſary*. And theſe Female *Sodalities* were to be erected in no other place, but where the *Prædicant Fryers*, of the *Order* of St. *Dominick* had a Manſion. And now, Friend, I hope you ſmell a Rat, if ye do, tell me whether St. *Dominick* were not a good natur'd man, and did not deſerve to be a *Saint*, to provide ſo well for his Family.

But you don't tell me all this while what this *Roſary* is——

Why

Why look ye——if you will believe, after I have told ye that and a little more, that the Papists and their Teacher are both Knaves and Fools, and that their Religion is nothing but Folly and Knavery, as I do, and not take their parts as a Company of People, without Sense or Wit, about the Town do. I'll tell ye the whole business, here is such a piece of Pious Gullery and Imposture, that if there were no other Religion in the World besides that of Popery, a man would swear there were none at all.

The *Rosary* then is a certain Form of Praying to God in Honour of his *Blessed Mother. For I tell ye, there's nothing to be done without her; she's Queen Regent of Heaven, and governs all things there, as if her Son were a Minor, at the age of* 1680 *years.* This *Rosary* consists of 150 *Ave Marie's*, in imitation of *Davids Psalter*, that consists of 150 Psalms; and if *David* had written 150 more Psalms, you had had 150 more Prayers *in the Rosary.*

It is divided into 15 *Tens* or *Decades*, and every *Decade* contains 10 *Ave Maries* and 1 *Pater Noster.*

By which Papistical Proportion, the Virgin Mary *is 9 times more Honourable than her Son. And thus you see what he has got among the Papists by coming into the World to save Sinners: The Protestants therefore are of another belief.*

It contains two sorts of Prayers, *Mental* and *Vocal.*

A very great ease to the Subject. For thus Women may play at L'antre Lou, *and Men talk Polities at a Coffee House, and think their Prayers, both at one Time.*

The Common People may say them in the best Fashion they can.

Never did Mountebank give plainer Directions for the taking a Scorbutic Pill, however you see 'tis good easie *Soul-physick* and a *Sick-conscienc'd* Man may go abroad with it, without catching cold.

It contains 15 Mysteries; among the rest; the Incarnation, Crucifixion and Ascension; but the two last, and consequently the chiefest, according to the mode of Papistical Veneration; are the Assumption of the Virgin Soul and Body; and how she was Crowned Queen of Heaven and Earth.

What would some men give to see a true Relation of this Solemnity? But thus you see how they *hodge-podge* their

own ſottiſh Superſtitions and ſilly Humane Inventions with the moſt glorious Myſteries of Chriſtianity.

Here they make the Virgin Mary *Queen of Heaven, and yet in ſome places you ſhall ſee her ſo poor, that ſhe is not able to afford her ſelf any more than an ordinary red Waſtcoat. But you'll ſay there's a Myſtery in that, ſometimes ſhe appears in her beſt cloaths to ſhew her* Grandeur; *ſometimes in her worſt to ſhew her Humility. Stories ſo ridiculous, even to ſome among themſelves, that they have not ſpared to give out that St.* Dominic's *Tales were made at* Geneva. *But that excuſe will not ſerve, for thoſe Tales were in being long before* Geneva *was their Antagoniſt.*

The moſt Remarkable Statutes of this Society are,

That every Brother and Siſter is bound to ſay a full *Roſary* twice a week, either at once, or by parts. And it may be ſaid Kneeling, Standing, Lying or Sitting as opportunity will ſerve.

That is in the very Act of Carnal Copulation it ſelf, if need require. Or at the neceſſary Houſe, where it ſtops a Dyſentery, or relieves the hard bound, as occaſion ſerves.

If any one being hindred, cannot ſay his *Roſary*, and cauſes another to ſay it for him, he gains the Indulgences as if he had ſaid it himſelf.

This is an extraordinary convenience indeed. For a Holy Father may be taken up in good Company, and not have any leaſure to ſerve God: I confeſs there is ſomething of Morality in the caſe, for one man to come to another and ſay, Sir, I ſhall be buſy all this day at a Gaming Houſe, pray pray for me to day, and i'll do as much for you too morrow. But as for the Divinity of the Buſineſs, truly I think tis a meer Mockery of the God which they pretend to adore.

Now happy are they who are of this *Sodality*, Male and Female, Rich and Poor, Old and Young, Longtail and Bobtail; for let 'em Drab, Drink, Cheat, Lye, Game, do what they pleaſe, for no ſins are excepted, they have Indulgences either plenary, or for ſo long time, which they will, upon the eaſieſt Conditions imaginable. Herrings at 40 a groat were never ſo cheap as ſins of Omiſſion and Commiſſion at *Rome*: As for Example, If any Members of the *Sodality* are reſolved to take their full ſwinge of the Pleaſures of this Life, as often as they ſhall ſay a full *Roſary* they ſhall have a plenary Indulgence to ſave them harmleſs, by warrant of

Paul

Paul III. *June* 3, 1542; more added by other Popes 177 years, and 77 days of Pardon for every time. *Now if any of these Sinners live 77 years, and commit 77000 crimes, and for every crime says a full* Rosary, *I would fain know how long they shall fairly keep out of Devils Clutches at 177 years and 77 days Pardon for each Offence?*

If any Member of the Sodality, *desirous to try how they like a sinful Life, will stint themselves to a certain number of years, before they engage too far*, for saying a third part of the *Rosary*, they shall have an Indulgence for five years experience; by warrant of *Sixtus* the IV. *May* 3, 1479. *If they like it and intend to continue*, they shall, for saying another third part, have an Indulgence for 40 years more, by warrant of *Adrian* the VI. *April* 1, 1523. *Thrown into the Bargain upon the same account* two years more by *Clement* the VII. *May* 18, 1475.

They that are so eager at their Pastimes, that they cannot intend to Pray; if they do but carry the *Rosary* about 'em, blessed by a *Dominican*, so that it may be seen, shall have 200 days Indulgence for every day, by warrant of *Innocent* the VIII. Here's another Question for a good Arithmetician.

Or if they do but visit the Altar of the *Rosary*, then they shall have a hundred days Indulgence for every day they make such a visit, by warrant of *Gregory* XIII. *Jan.* 3, 1579.

Prisoners, Travellers and Servants, that cannot be present at the Processions of the *Rosary*, for every full *Rosary* they say shall gain a Plenary Indulgence, by warrant of *Sixtus Quintus Jan.* 30, 1586.

Any of the *Sodality*, that either hears, says, or causes to be said, the *Mass* of the *Rosary*, beginning *Salve Radix Sancta*, shall have Indulgence as Plenary as if he had said a full *Rosary*; by warrant of *Paul the Third.*

But if any of them do the same for a dead Brother or Sister, they not only do themselves a kindness, but release a Soul out of Purgatory; by warrant of *Alexander* the VI.

Nay if the Party deceas'd be not of the *Sodality*, yet if any of the Society shall but enter his Name in the *Sodality-book*, he shall have the benefit of his Friends Indulgences, whatever they be, as if he were living; by warrant of *Paul* the Third.

After all this, though any of the *Sodality* have liv'd never so wickedly, never so viciously, never so prophanely, without

out the leaſt ſpark of Repentance, yet, when they came to die, if they have but once ſaid the *Roſary* in their lives, and do but hold in their hands as they lye a dying, one of the Candles which are hallow'd in the *Sodality*, they ſhall have a Plenary Indulgence, ſaying only *Jeſu Maria*; and ſuch an *Abſolution*, as to be reſtor'd thereby to the Purity and Innocency which they had in Baptiſme, by the Warrants of *Innocent* VIII, *Adrian* VI, *Gregory* XIII, and *Pius* the V.

Look ye, Gentlemen, hear are four of the Principal Pannel of Popes, that have given their Verdict for this Buſineſs, and you may find *Sales-men* I warrant ye anow, among the reſt of the Tripple Crown'd Rout, to joyn with them. 'Tis a matter of no ſmall Conſolation to be ſo eaſily Sav'd, onely for holding a Wax Candle in a mans hand upon his death bed. And therefore you may conſider among your ſelves, whether the Authority be ſufficient to oblige your belief. Could it be made out, the Wax-chandlers would be the Richeſt Company in *London*. What cunning ways they had in thoſe days to Cheat the poor Devil? He, like an Ooſe, ſtands gaping by the Beds ſide, ready to receive a Soul, when all of a ſudden in comes a Fellow with a Wax-candle, puts it into the dying mans hand, bids him ſay, *Jeſus Maria*, and then, Sirrah, cries he to the Devil, go about your buſineſs. You may be ſure the Devil is not a little troubled to ſee himſelf ſo baffled, but ſeeing no help nor no remedy, as blank as a Nonplus't Diſputant, he claps his Tail between his Leggs, and ſteals away, glad that he can ſcape ſo too. What Golden Advantages muſt theſe of neceſſity be to the Coffers of *Rome*, when People have ſo little Wit, and ſuch a world of deluded Faith, to be guided by ſuch a Romantick Devotion as this; fabulous in the very fourth degree? Certainly there is not more ſottiſh, more deſpicable Nonſenſe, to be found among the *Fakirs* and *Pagods* of the *Indians*: Men of Reaſon, that never heard of theſe things, would have a greater Veneration for Mankind, then to think they could believe ſuch Vanities: So that I look upon a bigotted Papiſt to be only a two-footed Brute. Certainly the reſt muſt know better. For it is impoſſible that four Popes ſhould be four ſuch Fopps, to impoſe ſuch a piece of Nonſenſical Ribaldry as this upon any ſort of People, had

had they not either very low thoughts of future Salvation, or that they found no other way in the World to eſtabliſh their Authority, but upon the contempt of Heaven. That they may be Worſhipt, they make Idols of themſelves; that is, they have Eyes and Ears, but will neither hear nor ſee, and blind themſelves, on purpoſe to miſguide the blind into perpetual Ignorance, which is the Mother of two the fouleſt and moſt deformed Daughters in the World, *Idolatry and Superſtition*, the Mortal Enemies of that Beautiful and Spotleſs Virgin, True Divine Worſhip.

But what is the reaſon of all this ſottiſh ignorance among the Papiſts? Oh! read *Monſ. Sancy*, and he'll tell ye. For ſays he, Go to an honeſt Proteſtant Divine, and ask him by what means a deteſtable ſinner may be ſav'd? He'll preſently reply, by Embracing the Death of Chriſt, by Praying with a Contrite Heart and a true Repentance, *&c.* Ask a Jeſuit concerning that nice ſin of Sodomy, he'll fit your humour better then a Country Parſon. He'll onely put the *Roſary* of the *Immaculate Lady* about your neck, and bid you ſay *Domini Jeſu, ſuſcipe.* And this Application rightly manag'd gives ye a full and abſolute Indulgence and Remiſſion of all your Sins, as well in reference to the Crime as the Puniſhment. And therefore 'tis no ſtrange thing that the Papiſts ſhould abhor the ſevere Religion of the Proteſtants, and embrace ſo kind and favourable a Profeſſion as their own; by the freedom whereof the Gates of Paradice are always open at a minutes warning, and unfold as eaſily as the City Gates in the Night to a Six pence.

Well then, my Maſters, ſince ye muſt have *Indulgences*, I'll tell ye where ye may have them, and upon what days thorough all the Twelve Months. For you muſt know the Pope's Fair laſts all the year.

Rome is the great Mart where you may purchaſe theſe bleſſed Baubles call'd Plenary Indulgences (for, for other Indulgences, every Pardon-Pedlar brings 'em home to your Doors. Now that you may not go and loſe your labour, theſe Plenary Indulgences are there publickly put to Sale every Month in the year, as follows.

January 1, 7, 10, 13, 16, 17, 18, 20, 21, 22, 25, 27, 31.
February 1, 2, 3, 5, 9, 22, 24, 26.
March 7, 12, 19, 20, 22, 25.
April 2, 3, 5, 23, 28, 29.
May 1, 2, 3, 4, 6, 8, 12, 19, 20, 21.
June 2, 11, 13, 15, 24, 29.
July 2, 14, 15, 17, 20, 21, 22, 23, 25, 26, 27, 29, 30.
Auguſt 1, 3, 4, 5, 6, 8, 10, 15, 16, 19, 21, 22, 24 26, 28, 29.
September 1, 8, 10, 14, 20, 21, 27, 29, 30.
October 4, 18 23, 28.
November 1, 2, 7, 8, 9, 10, 11, 20, 21, 22, 23, 25, 26, 30.
December 7, 8, 21, 24.

I'll promiſe ye, a bonny briſk Trade, for you may be ſure the Pope would never keep open Shop all the year long for nothing. And thus you ſee every great City and Town has its peculiar Commodities. *Exeter*, *Taunton*, and *Norwich* for Serges and Stuffs, *Colcheſter* for Bays and Oyſters, *Cheſter* for Cheeſe, *Newcaſtle* for Coals, *Rippon* for Spurs, *Hereford* for Cider, *Tewkesbury* for Muſtard; and to go abroad, *Norimbergh* for Smiths Work, *Montpellier* for Tweezers, *Caudebeck* for Felts, *Nants* for Brandy, *Brunſwick* for Mum, *Venice* for Treacle, *cum multis aliis*; and *Rome* for Pardons and Indulgences.

'Tis true the Pope has the Advantage of 'em all, in two reſpects; Firſt, Becauſe he deals chiefly in *Soul-Commodities*, ſells *Purgatory*, *Paradice*, and *Heaven* it ſelf, which are every bodies money; and if one won't, another will. Secondly, Becauſe he never trades upon Truſt, but all for ready money; and ſo can have no loſſes, in regard no body can break in his Debt. But if men will be thus gull'd and fool'd, who can help it?

And now give me leave to give ye one ſmall Advertiſement, becauſe they are ſo much in faſhion, for the general good of all the Papiſts in *England* and *Ireland*; and ſo farewell.

Adver-

Advertiſement.

THeſe are to give Notice to all Papiſts aforeſaid, of what Rank, Degree, Quality, Sex, Age, Trade, or Calling ſoever, That in St. *Lawrence's* Church, without the Walls of *Rome*, every Wedneſday in the Year, a Soul is delivered out of Purgatory; as alſo upon *Septuageſima* Sunday. The ſame every Sunday at St. *Pauls*. The ſame at other Churches upon Tueſday after the Firſt Sunday in *Lent*, Saturday after the Second Sunday in *Lent*, and upon the Second and Fourth Sunday in *Lent*. The ſame upon Friday and Saturday, after the Fifth Sunday in *Lent*, and Saturday after *Whitſontide*. The ſame from the Sixth of *May* till the Sixth of *Auguſt*, and every day at St. *John's in Laterano*, as being the Popes own Biſhoprick. If any Papiſt, either in *England* or *Ireland*, have a mind to redeem from thoſe Torments a Father or a Mother, a Brother or a Siſter, an Uncle or an Aunt, or a Wife or a Miſtriſs; or if any Lady will as ridiculouſly believe her Lapdog, her Tabby Catt, or her Monkey, in the ſame Diſtreſs, there they may ſpeed with Money in their Pockets, if they ſpeak in time.

Publiſhed for the Trial of Good Nature.

Indul-

Indulgences.

For Entring into the Sodality.

WHO entring into the Sodality, cauſeth his Name to be written in the Fraternity-Book, and will Confeſs and Receive, and ſay Five Tens for the good ſucceſs of the Church, gaineth a Plenary Indulgence; and the like at his Death, having Confeſſed and Received. *Pius V. Conſ.* 17. *Sept.* 1569. *Clem. VIII. Cum ſicut accepimus.* 2. *Feb.* 1598.

For Saying the Roſary.

As often as any doth ſay a Full *Roſary*, he gaineth a Plenary Indulgence. *Paulus III.* 3 *Junii* 1542. more 177 years and 77 days of Pardon granted by ſundry Popes and Legates in divers times.

For ſaying the third part of the Roſary.

Five years and five Quarentains of Indulgence, by *Sixtus IV. Ea qui ex Fidelium.* 4. *Idus Maii* 1479. More 50 years, *Adrian. VI. Illius qui.* 1. *April.* 1523. More two years, *Clem. VII. Et ſi temporalium.* 8. *Idus Maii*, 1534. More 40 days, *Alex Leg. Germaniæ, & ſi glorioſos.* 10. *Mar.* 1475.

For Carrying the Roſary.

He that Carrieth the *Roſary* Bleſſed by a Dominican Father, ſo that it may be ſeen, to the Edification of others, gaineth for every day, 200 days of Indulgence: *Innocentius VIII. Alex. VI.*

For Viſiting the Altar of the Roſary.

For Viſiting the Altar of the holy *Roſary*, there is an 100 days of Indulgence gained. *Greg. XIII. Cum ſicut accepimus.* 3. *Jan.* 1579.

For

For the Feasts of our Lady, Mysteries of the Rosary, and First Sundays of the Months.

Confessing and Receiving upon any of the Feasts of our Lady or of the 15 Mysteries of the *Rosary*, and Visiting the Chappel of the Fraternity, a Plenary Indulgence; *Pius IV. Dum præclara 30. April. 1562. Greg. XIII. Pastoris æterni, 5. Maii 1581. Clem. VIII. Cum sicut accepimus, 2. Feb. 1598.* Doing the like upon the First Sunday of every Month, and praying for the Peace of Christian Princes, and Exaltation of the Church, *&c.* a Plenary Indulgence; *Greg. 13. Ad Augendam. 29. Aug. 1579.*

For Going in Procession.

Any Brother or Sister that shall be present at the Processions, which are done upon the Feasts of our Lady, gaineth a Plenary Indulgence; *Pius 4. Dum præclara 30. April. 1562.* The like is gained by going to the Processions of this Fraternity the First Sundays of the Months; *Greg. 13. Pastoris æterni, 5. Maii 1581.*

For such as cannot come to the Chappel or Processions.

Such as cannot Visit the Chappel upon the Feasts of our Lady, or Mysteries of the *Rosary*, or may not come to the Processions of the First Sundays, as Prisoners, Travellers, or Servants, having intention to confess in due time, and saying a full *Rosary*, do gain a Plenary Indulgence. *Sixtus 5. Dum ineffabilia. 30. Jan. 1586.* The Sick, or such as be lawfully hindred, do gain the like, if they say five Tens; as the same Pope granted in the said *Bull.*

For Saying the Name of Jesus *or* Mary.

Who saith at his Death time the Blessed Name of *Jesus* by Mouth or Heart, having confessed and received, or at least being repentant of his Sins, gaineth a Plenary Indulgence; *Clem. 8. Cum sicut accepimus, 2. Feb. 1598.* And he that will at any other time say devoutly, in or out of the *Rosary*, the Name of *Jesus* or *Mary*, gaineth Seven days of injoyned Penance; *Pius 5. Injunctum nobis*, 14. *Junii* 1566.

For Holding a Candle at Death time.

Adrianus 6. Illius qui 1. *April.* 1523. granted a Plenary Indulgence to the Brother or Sister that will at their Death time hold in their hands a Candle of such as are wont to be hallowed in this Sodality, if before in his life time he said once at least the *Rosary*; saying *Jesus Maria*, a Plenary Indulgence; and such an Absolution as one is thereby restored to the Purity and Innocency which he had by Baptisme. *Innoc.* 8. *Adrian. 6. Greg.* 13. *Pius* 5.

For Works of Charity.

Doing any Work of Charity, as Visiting the Sick, Giving Alms, good Counsel, or such other things, there is 100 days of injoyned Penance remitted for every Deed: *Greg.* 13. *Cum sicut accepimus*; 3. *Jan.* 1579.

For being present at the Divine Office.

Hearing the Office, Mattins, Even Song, *&c.* or being present at the Congregations of this Sodality, there are 60 years of injoyned Penance gained: *Clem.* 8. *Cum sicut accepimus* 2. *Feb.* 1598. For assisting at the *Anniversaries* celebrated for the Deceased of the Sodality, 100 days of Indulgence; *Greg.* 13. *Cum sicut* 3. *Jan.* 1579.

For the Mass of the Rosary.

Any of the Sodality that saith, or causeth to be said, or heareth the proper Mass of the *Rosary*, beginning *Salve Radix Sancta*, which is found in the *Mass Books* of the Friars *Preachers*, gaineth all the Indulgence, which he should gain by saying the whole *Rosary*: *Paulus* 3. 31. *Aug.* 1537.

For the Dead.

If any of the Fraternity saith, or causeth to be said, the Mass of the *Rosary*, *Salve Radix Sancta*, for any Dead Brother or Sister, there is a Soul delivered out of Purgatory; *Alex. 6. Illius qui perfecta*, 1494. *Paul.* 5 saying the *Rosary* for any dead Brother or Sister, or for any other deceased, writing first his Name in the Sodality, he gaineth the Indulgences as if he were living, and is thereby holpen for to be delivered from *Purgatory*, and is also participant of the Good Works of the Sodality, and of all the Order of St. *Dominick Paul* 3.

For

For Viſiting Five Altars or leſs.

He that will Viſit Five Altars, or if there be not ſo many, two or one, and ſhall ſay 25 *Pater Noſters* and *Ave Maria's*, before them for the good ſucceſs of the Church, gaineth all the Indulgences granted to ſuch as do perſonally viſit the Stations and Churches of *Rome*, within or without the Walls; *Leo* 10. *Clem.* 7. *Et ſi temporalium* 8. *Idus Maii* 1534. & *Pius* 5. *Inter deſiderabilia*, 29. *Jun.* 1569. confirmeth the ſame, ſo that the Altars be in the Oratory or Church, where the Confraternity is founded. And to the end you may judge what a Treaſure of Indulgences is in *Rome*, I will put down here briefly the days of the Months in whith the Indulgences be granted, omitting the names of the Churches for brevity ſake, and I will put down only the Plenary Indulgences; for the reſt are innumerable.

January 1, 7, 10, 13, 16, 17, 18, 20, 21, 22, 25, 27, 31.
February 1, 2, 3, 5, 9, 22, 24, 26.
March 7, 12, 19, 20, 21, 25.
April 2, 3, 5, 25, 28, 29.
May 1, 2, 3, 4, 6, 8, 12, 19, 20, 21.
June 2, 11, 13, 15, 24, 29.
July 2, 14, 15, 17, 20, 21, 22, 23, 25, 26, 27, 29, 30.
Auguſt 1, 3, 4, 5, 6, 8, 10, 15, 16, 19, 21, 22, 24 26, 28, 29.
September 1, 8, 10, 14, 20, 21, 27, 29, 30.
October 4, 18, 23, 28.
November 1, 2, 7, 8, 9, 10, 11, 20, 21, 22, 23, 25, 26, 30.
December 6, 7, 8, 21, 24.

Beſides theſe, there is every day in the year a Plenary Indulgence at St. *John Later*. There is alſo a Plenary Indulgence in *Rome* in divers Churches upon the days following *Chriſt-maſs* day, and the 3 days following, *Circumciſion* and all the *Octaves*, *Epiphany* and all the *Octaves*, *Eaſter-day* and all the *Octaves*, *Aſcenſion*, *Whitſontide* Eve day, and all the *Octaves*, *Corpus Chriſti* and all the *Octaves*, the four Sundays of *Advent*, and all the days of *Lent*, *Aſſumption*, and all the *Octaves*, St. *Lawrence* and all the *Octaves*, *All-Saints* and their *Oct.* and in St. *Peters* Church upon all the Apoſtles days.

Indulgences for the Souls of Purgatory in Rome.

In St. *Laurence's* Church *extra muros*, every Wedneſday of the year, a Soul is delivered from Purgatory, and every Sunday in St. *Pauls*, and upon *Septuageſſima* Sunday in St. *Lawrence*. Tueſday after the Firſt Sunday of *Lent*, Saturday after the ſecond Sunday of *Lent*, third and fourth Sunday of *Lent* in other Churches beſides St. *Pauls*. Friday and Saturday after the Fifth Sunday of *Lent*. Thurſday and Saturday after *Whitſontide*. From the 6th of *May* until the 6th of *Auguſt*, there is daily at St. *John Later*. a Soul delivered out of Purgatory.

Indul-

Indulgences and Priviledges

Granted to the Sodality of our moſt Sovereign and Immaculate Lady *of the* Roſary, *founded in the Churches, Chappels, and Oratories of the Order of* Preachers. *Compiled by the* R. F. P. T. H. *Prior of the Engliſh Religious of the ſaid Order at* Bornhem *in* Flanders.

The Beginning and Author of the Holy Roſary.

WHen the Hereſie of the *Albigenſes* (a Sect moſt injurious to the Thrice Sacred Virgin-Mother of God) infected the Countrey of *Tholoſa* in *France*, the holy Patriarch St. *Dominick*, inſpired by the Holy Ghoſt, came from *Spain* to preach againſt their Errors: Who finding great difficulty in their Converſion, repaired to the moſt pure Virgin, whom he found to be ſtill his gracious and particular Patroneſs; and fervently prayed her to ſhew him ſome means for their Reduction. The Mother of Mercy appeared unto him, and commanded him to preach the *Roſary*, as the apteſt Remedy againſt Vice and Hereſie; and moſt pleaſing to God and her ſelf. The which he performed with ſo good ſucceſs, that he converted therewith more than an Hundred thouſand Hereticks and Sinners.

St. *Dominick* ſeeing how beneficial this Devotion was to Souls, had a ſpecial care to ſee it flouriſh. He charged therefore his Order, the Friars Preachers, to teach it ſtill unto the Chriſtians, and they laboured ſo well, that with great applauſe it was received of all ſorts of people. So that now it is generally ſpread over all Chriſtendom, and that the greateſt Princes and Potentates do think it an honour for themſelves to be inrolled in the Sodality of the *Roſary*, as Servants devoted to the Bleſſed Virgin; to whom it is ſo acceptable, that in all Ages, by her Interceſſion, God hath wrought innumerable Miracles for to favour it, as may be ſeen in ſundry Books publiſhed to that effect. And ſundry Popes conſidering the utility of this Devotion and Sodality, have confirmed and endowed it with divers great Priviledges, and Indulgences, as here-under ſhall be ſeen.

What the Roſary is, and how to ſay it.

The *Roſary* is a certain Form of Praying to God in the Honour of his Bleſſed Mother, conſiſting of 150 *Ave Maria's*, even as the Prophet *David's Pſalter* of 150 *Pſalms*; wherefore it is alſo called our *Ladies Pſalter*. It is divided into 15 *Tens* or *Decades*, every *Decade* containing 10 *Ave Maries* and 1 *Pater Noſter*. It is a moſt perfect Devotion, comprehending the two ſorts of Prayers Mental and Vocal, and the chiefeſt Myſteries of our Redemption. For to ſay it, you ought to take the Beads reverently in your Hands, bleſſing your ſelf with the Croſs at the end of it. And before you begin any *Ten*, to meditate a little upon the Myſtery correſpondent to it, recollecting your mind from outward Diſtractions. The common people, if they think this difficil, may ſay it in the beſt faſhion they can, directing their intention to the glory of God, and honour of his Bleſſed Mother.

The

The Myſteries of the Roſary.

The Myſteries of the *Roſary* are Fifteen; divided into Three ſorts The firſt are called *Joyful*, foraſmuch as our Bleſſed Lady received by them great joy. The ſecend *Dolorous*, becauſe ſhe was much afflicted to ſee her Son abuſed by wretched Sinners. The third *Glorious*, for containing the moſt glorious Actions of our *Saviour*, &c.

The Joyful Myſteries.

1. The Incarnation of the Son of God.
2. Our Ladies Viſitation of St. *Elizabeth.*
3. Chriſts Nativity.
4. Chriſt's Preſentation in the Temple.
5. How he was found Diſputing with the Doctors.

The Dolorous Myſteries.

1. Chriſt's Apprehenſion and Sweating of Blood.
2. His Tying to the Pillar and Whipping.
3. How he was Crowned with Thorns.
4. How he Carried the heavy Burden of the Croſs.
5. Hs Crucifying between two Malefactors.

The Glorious Myſteries.

1. Chriſt's Glorious Reſurrection.
2. His Triumphant Aſcenſion into Heaven.
3. The Deſcending of the Holy Ghoſt.
4. The Bleſſed Virgins Aſſumption both Body Soul.
5. How ſhe was Crowned Queen of Heaven and Earth.

Although none are bound by the Statutes of this Society, to ſay the *Roſary* more than once a Week, yet the oftner it is ſaid, the greater is the participation of Indulgences. It will be therefore good, that we ſay it thrice every Week in manner following; upon Mondays and Thurſdays the firſt five, in honour of the *Joyful Myſteries*; the ſecond upon Tueſdays and Fridays, contemplating the *Dolorous*; the third upon Wedneſdays and Saturdays, meditating the *Glorious*. Upon Sundays, becauſe they are conſecrated to Prayer, the whole *Roſary* may be ſaid.

Of the Erection of the Sodality.

The Erection of this Confraternity belongeth only to the moſt *R. Father General*, or Superiours of the Order of *Preachers*, or ſuch as they give Licence unto; and if any doth the contrary, *Pius* 5. *Inter Deſid.* 29. *Junii* 1569. & *Greg.* 13. *Dudum.* 1. *Aug.* 1575. declared ſuch Sodalities to be of no value. Being erected in any place where the Religious of St. *Dominick* hath no Manſion, if in time they come to inhabit there, the Sodality with all its appurtenances ſhall paſs to the ſaid Order, as *Greg.* 13. commandeth in his Bull *Dudum*, 2 *Aug.* 1575. None can bar the Erection of the Sodality, nor diſturb the Brethren in their Pious Exerciſes; and he which doth the contrary, is deprived of all Indulgences whatſoever; by *Pius* 5. *Inter Deſid.* 29. *Junii* 1569.

The Statutes of the Sodality.

1. Any perſon whatſoever may enter into the Sodality without paying any thing, his name ought to be written in the Fraternity Book, and his Beads hallowed by him that hath Licence to do it.

2. Every Brother and Siſter is bound to ſay once a Week a full *Roſary*, either at once or by parts. It may be ſaid Kneeling, Standing, Lying down, or Sitting, as Opportunity will ſerve.

3. If any by Negligence or Oblivion omitteth to ſay it, he incurreth no Sin, but he gaineth not the Indulgence for that time.

4. If one being hindred, cannot ſay his *Roſary*, cauſeth another to ſay it for him, he gaineth the Indulgences as well as if he had ſaid it himſelf.

5. The Firſt Sunday of every Month, and the principal Feaſts of our Lady, a *Proceſſion* ought to be made, at the which all the Brethren and Siſters are to be preſent, with their *Roſaries* in their Hands, and alſo Candles, if conveniently they may.

6. Every Year four *Anniverſaries* ought to be celebrated for the Dead Brethren and Siſters, *viz.* the firſt day after the *Purification*, *Annunciation*, *Aſſumption*, and *Nativity* of our Lady, at the which all ought to be preſent, and to pray for the Deceaſed.

7. When any of the Sodality dieth, every Brother and Siſter of the place ought to ſay a full *Roſary* for his Soul.

8. In remembrance of the famous Victory had by the Chriſtians againſt the *Turk* in the Gulph of *Lepantho*, 7 *Octob.* 1571, when *Europe* was in great danger to be ſubdued by that Tyrant; the Pope *Gregory* 13. commanded that upon the firſt Sunday of *October* the Chief Feaſt of the Sodality ſhould be celebrated; for as much as it was piouſly thought that it was obtained by the Prayers of the *Sodality*, which at the very hour of the Battel was in *Proceſſion*, praying to God for the good Suceeſs of the Chriſtian Navy: And unto this Feaſt all the Brethren and Siſters ought to come.

Note, *That all and ſingular the aforeſaid Indulgences cannot be gained, but in the places where the Confraternity is founded*; *as* Pius 5. *declared in his* Bulle inter Deſiderabilia, 29 Jun. 1593.

Communication of Good Works.

Beſides the above Indulgences, each one of the Sodality is participant of all the Good Works that any Brother or Siſter of the Sodality doth throughout the World; and of all the Good Works that the Religious Perſons of the Order of *Preachers* do any where, as *Maſſes*, *Diſciplines*, *Prayers*, *Faſting*, *Suffering of Martyrdom*, *Preaching*, *Teaching*, and all other Good Works; which being many thouſands, cannot

not chuſe but be an ineſtimable Treaſure, a rare Priviledge; *Leo* 10. *Paſtoris æterni*, 6 *Oct.* 1520.

At the Diſcretion of the Brothers of the Confraternity.

Twice in their Life, on the days they pleaſe to make choice of, being confeſſed and communicated, they may gain a Plenary Indulgence; *Innocent.* 8. *Clement.* 8.

Other Priviledges granted to the Brothers of the Confraternity.

At *Eaſter*, *Nativity*, *Annunciation*, *Viſitation*, *Purification*, and *Aſſumption* of our *Lady*, and three days before, the *Dominican Fathers* may abſolve them from all Caſes reſerved even to the Pope (ſo they be not comprehended in *Bulla Cœnæ*) and releaſe them of all Oaths, and change their Vows, except the Five Ordinary. *Leo* 10. being dead, they have at leaſt four Maſſes a year ſaid for them in the Convents of St. *Dominick*; and who ſhall be there preſent the days after the *Purification*, *Annunciation*, *Aſſumption*, and *Nativity* of our *Lady*, ſhall gain a Thouſand nine hundred days of Pardon. Granted by Nineteen Cardinals of the ſaid Confraternity in the year 1479.

Indulgences for ſuch as be not of the Sodality.

Gregory 13. *Exponi Nobis*, 1 Octob. 1577, granted a Plenary Indulgence to any Chriſtian whatſoever, that Confeſſing and Receiving, ſhall viſit the Chappel of the *Roſary*, upon the firſt Sunday of *October* and the third Sunday of *April*, praying for the peace of Chriſtian Princes and Exaltation of the Church, *&c.* 5 *Conſueverunt* 17 *Sept.* 1569, granted to any whatſoever that ſhall accompany the *Proceſſions* of the Sodality Seven years and Seven Quarentains of Indulgences; *Sixtus* 4, *Ea quæ* 4 *Idus Maii* 1477, granted five years and five Quarentains to any that ſhall ſay the third part of the *Roſary*.

To ſuch as are preſent at the ſaying of the Salve Regina.

Paulus 5. *Vivæ vocis oraculo* 1608, granted to all the faithful that will be preſent when *Salve Regina* is ſaid after *Complin* by the Fathers of the Order of *Preachers*, 200 days Pardon.

I know

I know the Proteſtants will laugh in their Sleeves at this Advertiſement, and cry, *Riſum teneatis Amici!*

Nay they will affirm, That Souls thus deliver'd, are but out of the Frying-pan into the Fire. For that, that *deteſtable Sin of Ingratitude*, never can carry a Soul to Heaven. Now there was never any of theſe *Redeem'd Souls* that ever appear'd to thank their Benefactors upon Earth; which renders 'em guilty of the greateſt Ingratitude in the World: ſo that being thus excluded Heaven by that ſame Villainous Sin, and fetch'd out of Purgatory i'the Devils name, there remains only the third place for Sanctuary.

But what ſay the Monks and Friers, and the whole Chiurme of Popiſh Divinity? What care we whether Souls be ingrateful or no, or whether they go to Heaven or Hell, ſo we can but pleaſe the People and get Money. 'Tis enough that the Clergy of *Rome*, like ſo many Aſſes, know their Maſters *Cribb*, and adore the *Rack*, from whence they pull down their Provender.

Now to ſpeak a little home to the Point, I muſt needs ſay, that the *Maſter* of *Purgatory* is a very *great Foot*, and has not half ſo much wit as a *City Conſtable*. For he, when he ſends Ratts to the Counter, goes Snips with the Keeper: But the Pope, *High Conſtable* of the Earth, ſends *Peccant Souls* to *Purgatory*, and when they are *diſcharg'd*, takes all the *Fees* to himſelf; which whether it be not a ſtrange over-ſight in the Lord of *Lower Bridewell* to permit him ſo to do, I leave all the World to judge. 'Tis well his *Holineſs* has not to deal with ſome of our *Jailors* in *England*.

Theſe are the Papiſts, and theſe are their Gods;
'Twixt Atheiſt and Papiſt now where are the odds?
There's no God, ſays the Atheiſt, ſays the Papiſt a Million;
Who adore every Lubber, and every Trapes Gillian.
If none *then be nearer to* One *than a Thouſand,*
The Pope has a Thouſand to One for to loſe on.
So Atheiſt than Papiſt muſt needs be the better,
Becauſe he comes cloſer to God and his Letter.
Then let the bold Atheiſt lay aſide but his None,
And the Papiſt his Millions, *they may center in* One,
That One, who may then to both be ſo kind,
To grant 'em to ſee their foul Errors of Mind.

FINIS.

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